

der obligations to let his light so shine that it will dispel darkness from others.

It is often ourselves who need to be criticised more than those about us. Many times, we are blind to our own faults and failings. The other day, while walking along the street, a boy saw a large dent in the hat of the superintendent of the city schools. Before remarking about it, he felt of his own hat lest there might be a dent there also.

We say "How kind that man is." Do we ask "Am I as kind?" We say, "How helpful and joy inspiring that friend is." Do we ask, "Am I as helpful?" We say, "God loved us thru Christ more than we know." But do we ask, "Do I love God?" Look to Christ for the model life by which we criticise our own lives. "By his life alone, gracious and sweet, the better way was shown." See his virtues and look for them at home. See his willing, loving sacrifice on the cruel cross, his untold suffering for you and me, and then look for self-sacrifice.

May our God help all professed followers of his Christ that they may not deny to benighted men the living criticising light which shines out from every growing Christian character. The world watches every movement of Christians at home and abroad. Therefore, in the home, in the church, in commercial life, we ought to criticise the world by living the Christ-life,—in other words—"Criticism by example." "Let such teach others, who themselves excell."

WANTED, TEN THOUSAND READERS

S. KEIHL

In the *Brethren S. S. Quarterly*, second quarter, page 4, from the spiritually fertile pen of C. F. Yoder are found these words: "The fact of the indwelling spirit is shown, not by feeling or profession but by the word, Mark 11:24, the witness of the spirit himself, Rom. 8:16, and by the fruit of the Spirit, Gal. 5:22; Matt. 7:20."

Recently I asked (by mail) a few questions concerning Mark 11:24. His reply was so satisfactory to the spiritual mind, and the truth was brought out so clearly in the way in which it was put, that I should consider myself an enemy to the cause of Christ if I did not try to do my part to have its heavenly fragrance gladden the heart of some doubting Thomas thru the columns of the *EVANGELIST*. Ten thousand persons should understandingly read the following extract from Brother Yoder's letter:

"My article in the *Quarterly* is too brief and hurried to be satisfactory. The reference you quote should have been accompanied by others such as Luke 11:13, Acts 5:32, Gal. 3:7, 14, etc. However Mark 11:24 suggests the thought I had in mind namely, that when we have fulfilled the conditions of God's promise we should believe that he has fulfilled the promise without requiring a sign to prove it. Feeling is influenced often by physical condition and we can not depend upon it. But God's promise

is sure. Therefore if we obey, all the evidence we need is in the word of promise. This consciousness ought to cause joy in the fellowship of the spirit but our faith should rest not on our fluctuating feelings, but on the promise."

From the word "however" to the close of the extract is the truth in a nut shell, how to rest on the promises of God. May God give us grace to fulfill the conditions and take him at his word without requiring a sign, lest thereby we miss the promised blessing and make him a liar. I Jno. 5:10. God forbid: yea, let God be true. Rom. 3:4.

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CHRISTLIKE

B. C. MOOMAW

The secular papers have applauded the resolution adopted by the Baptist National Convention, recently assembled in New Orleans, concerning the question of indemnity for Chinese outrages. The resolution is as follows: "We, as Baptists, in Convention assembled, believe it unscriptural to ask for or receive indemnity for injuries or losses suffered in China thru persecution, and instead, to suffer persecution and injury for Christ's sake. We seek the souls of the Chinese; we are willing to suffer the loss of goods for the sake of the Lord."

Commenting on this resolution, the *Washington Post* says: "Here we find the first really important and representative church declaration of adhesion to the teachings of Christ as applied to the situation in China. It takes us back to the brief but splendid episode of the lowly Nazarene; His pleas for mercy, love, forgiveness; His denunciation of cruelty and persecution; His noble creed of charity. In no recorded utterance of Jesus can there be found the slightest justification for the sword, the torch, the reckoning of blood and spoilation. The resolution embodies the principles and injunctions of the Prince of Peace."

Has it come to pass that we must look to the secular press for the true exposition of the principles of Christ's gospel, the ancient religion of patient suffering, humility and forgiveness? A certain missionary of great prominence, Dr. Ament, by name, made himself conspicuous by pursuing a comprehensive method of collecting damages and indemnities from the Chinese for outrages upon the native Christians and missionaries. Whereupon a tremendous storm of criticism came against him from the secular press, from some conspicuous authors. The said Dr. Ament has arrived in America, his native land, and defending himself the other day at a public dinner to which he had been invited, he had the hardihood to say that if Christ had been in his place, the Master would have collected said damages and indemnities. To such lengths even a good man will go sometimes rather than admit that he did wrong. Paul who knew the mind of Christ commended the disciples for "tak-

ing joyfully the spoiling of their goods." Dr. Ament's practical genius would have put a startling construction upon Paul's language, something like the following: "Brethren I exhort you to take joyfully the spoiling of your goods, knowing that when our army arrives I will make the heathen pay it all back to you with interest and damages." Now conceive of Paul saying any such thing or acting any such policy even if he had the power to do so. Or conceive Christ acting out any such policy, or advising his disciples to collect indemnities. On the contrary he taught them that if part of their goods were taken by violence, they should offer the rest. "If he take thy cloak, give him thy coat also." Does this sound like collecting damages? Perhaps you may say that the language is hyperbolic, but that would only accentuate the evident intention of the Master to impress with emphasis this peculiar and distinctive doctrine of Christianity, that its disciples were to suffer persecution and spoilation without seeking redress, that they were to forgive their enemies, and pray for them who despitefully used them and abused them. Here was something so different from all the maxims of the world, so superior, so divine, that it at once stamped Christianity as a heavenly religion. And it was just this spirit of the primitive Christianity which enabled it to conquer a hostile world.

It is sad to think of the opportunity lost in China by so-called Christian armies, and indemnity collecting missionaries, to set forth as a shining light, as a city set upon a hill, as the sun breaking thru clouds, the high and glorious distinction of the religion of Jesus over the religion of Buddha, or of Confucius. That opportunity is lost, and can never be recovered. It is sad to think what might have been the result if in this tremendous crisis the missionaries in China had been like the primitive Christians. It is humiliating that the secular press should have to call attention to the degeneracy of the church, its declension from the old ideals, as illustrated by the opinion of this Doctor of Divinity that if Christ had been in China he would have collected indemnities and damages.

POST MORTEM PRAISE

A sermon by Roger Darling, Pittsburg, Pa.

"She has come aforehand to anoint my body to the burying." Mark 14:8.

The raising of Lazarus caused such an excitement that Jesus retired for a while. With his disciples he went into the mountainous districts north of Jerusalem, and as the pass-over drew near he crossed the Jordan and came down the other side thru Perea, healing and teaching by the way. When he reached the fords opposite Jericho he recrossed and started on his sad journey to Jerusalem and to the cross. Reaching Bethany he stopped at a little vine covered cottage, where, with his disciples he dined. It was the home that Jesus loved, the home of Mary, Martha and Lazarus. While they were sitting at